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PROPHECIES IN THE BIBLE ABOUT THE ADVENT OF THE HOLY PROPHET—II

(*Abdul Latif, B.A., Dar-ul-Waqifeen, Qadian*)

In my last article I narrated some of the prophecies contained in the Holy Bible about Prophet Mohammad (may peace and blessings of God be upon him). In the present article I intend to put forth some more prophecies to complete the subject. It is written :

> " Hearken unto me, my people ; and give ear unto me ! O my nation ! for a law shall proceed from me and I will make my judgment to rest for a light of the people. My righteousness is near ; my salvation is gone forth, and mine arms shall judge the people ; the isles shall wait upon me, and on mine arm shall they rest." (Isaiah, 51 : 4-5).

If we ponder upon these words, we shall conclude that this prophecy is certainly about the Prophet of Islam. It can in no way be about Jesus Christ. Because he himself declares :

> " Think not that I am come to destroy the law, or the prophets : I am not come to destroy, but to fulfil. (Matthew, 5 : 17).

Further he says :

> " I am not sent but unto the lost sheep of the House of Israel." (St. Matthew 15 : 24).

But the prophecy in question is about a Prophet whose call is to be for all people, all nations, and who is to be the bearer of a new law. Jesus Christ, as shown above, came to fulfil the mission and law of Moses and his call was limited to the House of

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Israel. The Holy Qur-ān asserts about the Holy Prophet of Islam :

Say ! O people, I am a messenger of God towards all of you (Bakra).

We have sent you toward all the people (Saba).

It is, therefore, evident that the prophecy narrated above is about the advent of Prophet Mohammad (may peace and blessings of God be upon him).

Another prophecy is as follows :

"Behold my servant, whom I uphold ; mine elect, in whom my soul delighteth ; I have put my spirit upon him ; he shall bring forth judgment to the Gentiles.

He shall not cry, nor lift up, nor cause his voice to be heard in the street..... .....He shall not fail nor be discouraged till he has set judgment in the earth : and the isles shall wait for his law." (Isaiah, 42 : 1 to 4).

It is further written :

"Behold, the former things are come to pass, and new things do I declare : before they spring forth I tell you of them.

Sing unto the Lord a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein ; the isles, and the inhabitants thereof.

Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit : let the inhabitants of the rock sing, let them shout from the top of the mountains. Let them give glory unto the Lord, and declare his praise in the islands." (Isaiah, 42 : 9 to 12).

If we read the verses quoted above carefully, we shall certainly conclude that these are about the Holy Prophet of Islam.

Kedar was a son of Ismael. As we read :

"These are their generations : The first born of Ishmael, Nabaioth then Kedar and Adheel, and Mibsam." (8 Chronicles 1 : 29).

The dwelling place of Kedar is said to be Hijaz in Isaiah 21 : 13.

Then the word Rock is a translation of سلع, the word we find in the Holy Bible in Urdu. سلع is a mountain in Medina as is described in معجم البلدان ذکر سلع and in Muslim, Babul Istisqa.

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It is, therefore, quite evident that it was only Prophet Mohammad who appeared in Arabia in accordance with the above mentioned prophecy. It was only the Prophet of Islam, whose mission was universal and whose Sharia was complete as described in this prophecy. About him it is also said in the above quoted verses :

" Behold, my servant, whom I uphold."

To confirm the truth of these words, he is ordained to declare in the Holy Qur-ān :

God will protect you from the mischief of people (Māidah').

Then it is written :

" Arise, shine ; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people ; but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and to the brightness of thy rising. Lift up thine eyes round about, and see : all they gather themselves together, they come to thee : thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged ; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shalt come unto thee. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah ; all they from Sheba shall come : they shall bring gold and incense ; and they shall shew forth the praise of the Lord. All the flocks of Kedar shall be gathered unto thee, the rams of Nabaioth shall minister unto thee ; they shall come up with acceptance on mine altar." Isaiah 60 : 1—7

The Jews and Christians have tried to prove this sacrifice to be about Jerusalem. But can any one of them come forward and prove when the tribes of Midian, Ephah, Sheba, Kedar and Nabaioth went to Jerusalem with their sacrifices? History bears witness that all Hijaz, (offspring of Kedar and Nabaioth) all Yaman (offspring of Midian and Ephah) performed pilgrimage with the Holy Prophet of Islam, bringing their sacrifices, which they sacrificed at Mina.

Further we read :

" Blessed are they that dwell in thy house ! they will be still praising thee. Salah.

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Blessed is the man whose strength is in thee ; in whose heart are the ways of them.

Who passing through the valley of Baca make it a well ; the rain also filleth the pools.

They go from strength to strength, every one of them in Zion appeareth before God."

The inhabitants of the House of (Psalm 84 : 4 to 7) God are certainly the offspring of Hazrat Ismael. As we read in the Holy Qur-ān :

"O our Lord! I leave of my offspring in a valley which is barren and not worthy of cultivation, near your sacred House. (Ibrahim)

The valley of Baca is the same barren one. As we read :

"The first house built for people is certainly in Baca, the blessed one and source of guidance for people." (Aal-i-Imrān).

So the Prophecy quoted above is definitely about the Holy Prophet of Islam, who appeared in the valley of Baca. Further we read :

"God came from Teman, and the Holy One from mount Paran. Salah. His glory covered the heavens, and the earth was full of his praise." (Habakkuk 3 : 3).

The holy one who came from mount Paran was certainly the Holy Prophet of Islam. Paran is another name of Hijaz as discussed at length in the previous article.

Further we read in the Holy Bible that God says to Abraham :

"And as for Ismael, I have heard thee : Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly ; twelve princes shall he beget, and I will make him a great nation." (Genesis 17 : 20).

History bears witness that God showered His bountiful blessings upon the offspring of Ismael through the great Prophet of Islam. Before the advent of the Holy Prophet they led a life of seclusion in the valley of Baca. They got prominence, prosperity and the blessings of God through Hazrat Mohammad, the Seal of Prophets. What a great and stirring prophecy indeed !

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Further we read :

"The burden upon Arabia. In the forest in Arabia shall ye lodge, O ye travelling Companies of Dedanion. The inhabitants of the land of Tema brought water to him that was thirsty, they prevented with their bread him that fled. For they fled from the swords, from the drawn swords, and from the bent bow, and from the grievousness of war. For thus hath the Lord said unto me. Within a year, according to the years of an hireling, and all the glory of Kedar shall fail : And the residue of the number of archers, the mighty men of the children of Kedar, shall be diminished." (Isaiah 21 : 13 to 17).

The Holy Qur-ān described this prophecy a year before its fulfilment in the following words :

The opponents say, when will this promise of chastisement be fulfiled, if you are true ? Say, you are given the respite of a day which would neither be decreased nor increased.

Here a day means a year as it is often used in the Holy Books, This promise of the Bible and the Holy Qur-ān was fulfilled in the battle of Badr. This battle was exactly fought a year after the emigration of the Holy Prophet.

The Holy Prophet left Mecca on 15th July, 622 and in 623 the battle of Badr was fought. The Quresh were totally annihilated. Their promising leaders were done to death. The glory of Kedar failed and the children of Kedar diminished as was told by the Holy Bible.

Further we read :

"The stone which the builders refused is become the head stone of the corner. This is the Lord's doing ; it is marvellous in our eyes." (Psalms 118 : 22-23).

Jesus Christ has also described this prophecy in the following words :

"Jesus saith unto them, Did ye never read in the scriptures, the stone which the builders rejected, the same is become the head of the corner : this is the Lord's doing, and it is marvellous in our eyes?

Therefore say I unto you ; The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken : but on whomsoever it shall fall, it will grind him to powder." (St. Matthew 21 : 42 to 44).

In this prophecy the builders are the Israelites, who

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despised the Ishmaelites. They considered themselves the chosen ones of God. Jesus Christ warns them that the heavenly kingdom would be taken from them, due to their ill deeds and be handed over to another nation. This prophecy has also seen fulfilment in the person of the Holy Prophet of Islam. No other Prophet came after Jesus Christ. The Holy Prophet proved himself to be the corner stone. He is the same stone through whom the grand kingdoms of Rome, Bahal and Persia were totally destroyed. He prophesied that the glory of the Roman and Persian empires shall pass.

The students of history know the truth of the words spoken by the Holy Prophet of Islam. Thus it becomes crystal clear that the prophecy narrated above is a proof of paramount importance about the truth of the Holy Prophet of Islam.

Further we read :

> " For thus saith the Lord of hosts ; yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land ; And I will shake all nations, and the desire of all nations shall come : and I will fill this house with glory, saith the Lord of hosts." (Haggai 2 : 6 to 7).

The words used " The desire of all nations " is a translation of a Hebrew word חמדת. The words Mohammad, Ahmad and Mahmud all come from this very word.

It is therefore as well a great proof of our Holy Prophet's truth.

Further we read :

> " He that rejecteth me, and receiveth not my words, hath one that judgeth him : the word that I have spoken, the same shall judge him in the last day." (St. John 12 : 48).

The Judge described in the above verse can only be our Holy Prophet, who brought a new Sharia after Jesus and was in a position to act as a judge.

The Holy Qur-ān says :

> Order the people in accordance with what God has sent upon you. (Māidah 7).

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Further we read :

"If ye love me, keep my commandments. And I will pray the Father, and He shall give you another comforter, that he may abide with you for ever." (St. John 14 : 15-16).

This comforter was certainly to come after Jesus. He himself says at another place :

"Neverthelss I tell you the truth ; it is expedient for you that I go away : for if I go not away, the comforter will not come unto you ; but if I depart, I will send him unto you." (St. John 16 : 7).

So it is clear that the Comforter came after Jesus Christ in the person of our Holy Prophet Mohammad (may peace and blessings of God be upon him).

Further we read :

"And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, who art thou ?

And he confessed and denied not : but confessed, I am not the Christ. And they asked him, what then ? Art thou Elias ? And he saith, I am not. Art thou that prophet ? And he answered, No." (St. John 1 : 19 to 21).

The above quoted verses go to show that the Jews were waiting for three Prophets : Elias, Christ and that Prophet. Elias according to Christ was John. Christ he was himself. That Prophet therefore was Hazrat Mohammad Prophet of Islam (may peace and blessings of God be upon him). "That Prophet" is the literal equivalent of *An Hazrat* (آنحضرت) and it is only the Prophet of Islam who is popular by this title. No other Prophet is ever called by this title.

Who else can be that Prophet except him. That Prophet is certainly he, for whom God the Almighty showered His bountiful blessings upon Abraham and Ismael. About whom God manifested to Moses :

"I will raise them up a prophet from among their brethren, like unto thee.

About whom Solomon said :

"My beloved is white and ruddy, the chiefest among ten thousand."

About whom Jesus Christ declared :

"For if I go not away, the Comforter will not come unto you, but if I depart, I will send him unto you."

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THE "MUSLIH-I-MAUOOD" AND OUR DUTIES.

Zahur Ahmed Bajawa

The declaration based on God's revelation by Hazrat Amir-ul-Momineen to be the "MUSLEH MAUOOD" marks the advent of new era of religious awakening, not only amongst Muslims but over the entire world.

The evil forces always at war with the heavenly ones—the phenomenon that always coincides with such great happenings—are in full swing. The distorted face of religion is further being defaced by the so-called pillars and protectors of religion in the East and in the West. The Spirit of evil in the garb of Nazism. Fascism and Communism is out to destroy everything that is good in humanity. The religious world is experiencing a conflict from within and the political and materialistic ideologies are threatening a fast collapse from outside. The religious institutions—seats of learning, inspiration and mental consolation in the past, have degenerated into a mockery of religion. Modern civilisation has flung the world into the throes of a disastrous war never heard of before in human history.

Such was the time indeed, when the entire universe was in the melting pot, that the appearance of the 'Muslih Mauood', as the very name denotes, was destined to take place and the claim has come in the nick of time.

We have seen the 'Muslih Mauood', and we have responded to his call. Because of this our responsibilities have grown manifold. The Ahmadiya Community stands today as the sole torch-bearer of heavenly light for a misguided world. But the existence and continuation of ideals and principles Ahmadyat stands for, the radiation of that light down to the remotest generations and to the world around depends

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upon its youth, the fathers of tomorrow and to this effect Hazrat Sahib's vision of 1944 pointed when he said that he saw کہ میں دوڑ رہا ہوں, denoting that the zero hour had struck and speed was a factor of the greatest importance.

It is now up to us—the youth—all and one, to decide which of these two alternatives we are to choose—speed in marching with him to our goal, or lethargy—which means being left behind to be crushed by coming events. Are we ready to stake everything near and dear to us in order to ensure the success of the cause of Ahmadiyat? If we are lukewarm or half-hearted, we would only hinder the progress of the Movement.

This choice is not without reason. If we turn over the pages of our history we find an incentive for it. We have seen many prophecies fulfilled in his person. Coming events cast their shadows before. The Kashmere movement was just a forerunner of what this greatest man of the time is going to be in the political field as well. It was foretold more than 40 years back that وہ اسیروں کی دستگاری کریگا. He has a great role to play in the world's future.

When the League of Nations was instituted he foretold it was the end of the beginning, that it was bound to fail without serving its purpose. Failure of the League is now a fact; it is borne out by the greatest calamity in human history. The world is once again at the same point where it was in 1919. The entire universe is yearning for peace, but we only get Tehran or Yalta or Potsdam, or San Fransisco at best: but conferences of this type cannot solve world problems. Without a corresponding change of heart World Peace must remain a dream, which change of heart is impossible without going over to the Quranic structure of society as propounded by the 'MUSLEH MAUOOD' in 'The New Order.' Nearer home, QUIT INDIA, PAKISTAN or AKHAND HINDOSTAN, cannot win India freedom. Only the principles

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outlined in the famous Friday[1] Sermon of June 22, 1945 can take India to her cherished goal.

It is up to us—the Ahmadya youth—to take these principles of peace, goodwill and harmony to the four corners of the world and give them wide publicity.

The world may laugh at us and refuse to give honest thinking to what we say, but

آ رہا ھے اس طرف احرار یورپ کا مزاج

The failure of modern ISMS and perverted democracies will compel them to come to our way of thinking. Then another part of the prophecy will be fulfilled in its full manifestation—religious and political—the first aspect of which has already been fulfilled, i.e.,

وہ دنیا کے کناروں تک شہرت پائیگا

That will be the time when the world once again will bear witness to یدخلون فی دین اللہ افواجاً, as it did 1300 years back.

It is God's Mission. It must and will be fulfilled, no matter who does the work. He is no respecter o persons. It is out of sheer mercy that He has selected us over the rest of the world and entrusted us with this noble cause. It is up to us now to justify this selection. God forbid, if we slacken our efforts there will rise another people anxious to carry out this noble task.

So come on Ahmadya youth! Offer your humble lives at His altar. Hundreds and thousands of human souls are eager for the guidance contained in the Word of God. Go out to them, quench their thirst and give them enternal life.

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[1] See the *Review of Religions*, July 1945.

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THE GOD-HEAD OF JESUS

By Pir Salah-ud-Din, B.A., LL.B.

In spite of all the juggling with words and ideas on the part of devout Christains in futile attempts to prove the divinity of Jesus Christ, it is impossible to escape the fact that he was essentially a man and a humble creature of God.

The *onus probandi* of proving the divinity of Christ lies upon those who claim it. And all the proof they have got to establish their case depends upon certain doubtful quotations from the New Testament. But if that can be regarded as good proof, then every one who so chooses can become a God of the first order, provided either he can himself write a book or can hire the services of someone else to do it for him. After all what more is the value of all the assertions of the New Testament on this point. According to this logic—if this be logic—Krishna was a God much higher and better.

But if you accept the validity of this logic of mere assestion you can with equal ease prove that a particular man is a devil, not God, for one statement is as good as the other. But a smug and happy statement, however exaggerated or however degrading, cannot be the substitute of proof.

Thus the case of the divinity of Christ falls because it has no *locus standi.*

But in order to the true value of this doctrine let us examine the point a little further. The burden of the Christian argument is that Christ is the son of God because he has been so mentioned in the Testaments.

Let us see whether on account of this argument Christ happens to be the son of God in any exclusive sense, or there springs up a whole colony of his sons.

"Israel is my son, even my first born." (Exodus 4 : 22).

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"Also I will make him (David) my first born." (Psalms 89 : 27).

"He (Solomon) shall be my son, and I will be his father." (I Chronicles 22 : 10)

"A father of the fatherless, and a judge of the widows, is God in His holy habitation." (Psalms (68 : 5).

"But I say unto you, love your enemies..... that ye may be the children of your father which is in heaven." (Math. 5 : 44 and 45).

"Blessed are the peace-makers : for they shall be called the children of God." (Math. 5 : 9).

"For who in the heaven can be compared unto the Lord ? Who among the sons of the mighty can be liked unto the Lord." (Psalms 89 : 6)

"For it is not ye (disciples) that speak, but the spirit of your father which speaketh in you." (Math. 10 : 20).

"And call no man your father upon the earth : for one is your Father, which is in heaven." (Math. 23 : 9).

"We are the offspring of God." (Acts 17 : 29)

"One God and Father of all." (Ephes. 4 : 6).

Note that Jesus does not call himself the Father but only a brother (Math. 25 : 40).

Now that we have seen that the God-head of Christ cannot be founded even on the testimony of the New Testament, there seems to be no need for us to disprove what has never been proved and enumerate the many arguments which cut at the very root of the doctrine of Christ's God-head. But as in the zeal of their false love for Christ most of the Christians fail to see the facts as they are, unless they are thrust upon them, it may be worth-while to introduce them, in the following, to the manifold pieces of evidence which conclusively disprove the divinity of Christ.

1. God cannot be incarnate. He is above assuming any form or body. For to assume a body for Him is to shed His unlimitedness and become limited. Says Moses :—

"Take heed unto yourselves, lest ye forget the

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covenant of the Lord your God, which he made with you, and make you a graven image, or the likeness of anything, which the Lord thy God hath forbidden thee."
(Deut. 4 : 23) (Als. see Deut. 4 : 7).

Christ evidently had a body and was suffering from all the limitations and drawbacks which the mortal body entails.

2 God is invisible.

" No man hath seen God at any time " (John. 1 : 48).

" Whom no man hath seen, nor can see "
(I. Tim. 6 : 16).

" And he (Lord) said, Thou (Moses) canst not see my face, for there shall no man see me, and live " (Ex. 33 : 20).

But Christ was fully and tangibly visible. And none who saw him died—not even those who spat at him and hanged him.

(Note that Moses and Abraham had not seen God, but had seen only a half reflection of His, so to say).

3. God is Perfect and as such is not tired.

" Hast thou not known ? Hast thou not heard that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary ? " (Isaiah 40 : 28).

Jesus was tired :—

" Now Jacob's well was there. Jesus, therefore, being wearied with his journey, sat thus on the well : " (John 4 : 6).

4. God does not sleep nor drink nor eat, while Christ was subject to all these limitations.

5. God does not lie.

" God is not a man, that he should lie."
(Numbers 23 : 19) (Also see I Samuel 15 : 29).

Says Christ :—

" Verily I say unto you there be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom." (Math. 16 : 28).

This statement is a lie inasmuch as it did not turn out to be true.

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6. God never dies :—

" For he is the living God." (Daniel 6 : 26).

" Who only hath immortality " (I Timothy 6 : 16).

Christ died (Mathew 27 : 50, Mark 15 : 27, Luke 23 : 26, John 19 : 30 and Romans 5 : 6).

7. " God cannot be tempted with evil."

(James 1 : 13).

But Jesus was tempted by Satan :—

" And he (Jesus) was there in the wilderness forty days, tempted of Satan " (Mark 1 : 13) (Also see Math. Ch. IV).

8. " Good and upright is the Lord." (Psalms 25:8).

And he (Jesus) said unto him, why callest thou me good ? there is none good but one, that is, God."

(Math. 19 : 17).

9. God must be all knowing :—

" Show the things that are to come hereafter, that we may know that ye are gods." (Isaiah 41 : 23).

" The secret things belong unto the Lord our God." (Deut. 29 : 29) (Also see I Kings 8 : 39).

Christ's knowledge was not above that of an ordinary human being.

A. He did not know that the fig tree was not bear ing fruits and went to it. (Mathew 21 : 19)-

B. He says about the Last Day : " But of that day. and hour knoweth no man, no, not the angels of heaven, but my Father only."

(Mathew 24 : 36).

C. " And Jesus said, who touched me ? When all denied, Peter and they that were with him said. Master, the multitude throng thee and press thee, and sayest thou, who touch d me ?

And Jesus said, sombody hath touched me : for I perceive that virtue is gone out of me."

(Luke 8 : 45, 46).

10. God is Power. He does what He wants :—

" For, I am the Lord : I will speak, and the word that I shall speak shall come to pass ; it shall be no more prolonged." (Ezekiel 12 : 25).

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Christ was weakness personified :—

" For though he was crucified through weakness, yet he liveth by the power of God."
(II Corn. 13 : 4).

" The foxes have holes, and the birds of the air have nest ; but the son of man hath not where to lay his head." (Mathew 8 : 20).

" And he said, Abba, Father, all things are possible unto thee ; take away this cup from me "
(Mark 14 : 36).

Also see Mathew 16 : 28 quoted above in No. 5.

" But to sit on my right hand, and on my left, is not mine to give." (Mathew 20 : 23).

" I can of mine own self do nothing."
(John 5 : 30).

What a potent God !

11. What God will pray like Christ :—

" Abba, Father, all things are possible unto thee ; take away this cup from me : " (Mark 14 : 36).

" My God, my God, why hast Thou forsaken me ?"
(Mathew Ch. 27).

How heart-rending are the prayers of this Man-God. Not only that he himself prays to God in most humiliating terms, but his disciples as well pray to the Father, instead of praying to him. (Philip. 3 : 3 ; John 4 : 23 ; I Timothy 1 : 3 ; Revel. 22 : 9).

12. God cannot be time-barred. But the son is not a son if he co-exists with the Father. In order to be a legitimate son he must not be as old as his father. Thus the son being time-barred cannot be God. At the best he may be an under-God.

13. Nowhere in the Old Testament has it been mentioned that a son of God is expected to descend on the face of the earth in incarnation. If that were the climax of the Scheme of God, every prophet of God should have prophesied about it, not that none should utter a syllable about it.

14. Throughout the O. T. we are taught that there is only one God. (The plural gender, which can no how suggest Trinity, has been used very sparingly and that also to denote dignity). The king in all his proclamations uses we, as also the authors do.

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Mark that monotheism is the burden of the O. T.

"The Lord." [1]
"I the Lord." [2]
"I am the Lord." [3]
"I am God,
Even thy God." [4]
"The Lord thy God." [5]
"I am the Lord God." [6]
"I am the Lord thy God." [7]
"The Lord Your God." [8]
"I am the Lord your God." [9]
"I am the Lord their God" [10]
"Thou art God." [11]
"The Lord our God." [12]
"Thou art my God." [13]
"Thou art the Lord our God." [14]
"Thou art the Lord my God." [15]
"He is thy God." [16]
"The Lord he is God." [17]
"He is the Lord our God." [18]

(Also see Deutr. 3 : 24, 4 : 7, 13 : 1-5, 33 : 26; I Samuel 17 : 46; I Kings 18 : 36; I Chron. 16 : 25, 29 : 11; Psalms 18 : 21, 48 : 14).

Again:

"I am the Lord and there is none else."
Isaiah 45 : 5; 45 : 6 and 18.

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1 :—(Ex. 22 : 20; Joshua 24 : 26; I Chron. 16 : 28).
2 :—(Lev. 20 : 26; 21 : 15, 23; 22 : 9, 16; Numbers 35 : 34).
3 :—(Lev. 18 : 21; 19 : 12, 14, 16, 18, 28, 30, 32, 37; 20 : 7; 21 : 12; 22 : 2, 3, 8, 30, 31, 32, 33; 26 : 2, 44; Numbers 3 : 13, 41, 45; I King : 20 13)
4 :—(Psalms 105 : 7).
5 :—(Deutr. 7 : 2, 6, 9, 16; 8 : 19; 10 : 12; 30 : 16),
6 : - (Ezek. 23 : 49).
7 :—(Deutr. 5 : 6; Psalms 81 : 10; Hosea 13 : 4),
8 :—(Lev. 23 : 28; Deutr. 3 : 18, 20).
9 :—(Lev 18 : 2, 30; 19 : 4, 10, 25, 31, 34, 36; 20 : 7, 24; 23 : 22; 24 : 22, 25 : 17, 38, 55; 26 : 1, 13; Numbers 10 : 10; 15 : 41).
10 :—(Ex. 29 : 46; Lev. 26 : 44)
11 :—(Psalms 90 : 2).
12 :—(Deutr. 1 : 6, 19 : 2 : 38, 36; 29 : 29; Psalms 113 : 5),
13 :—(Psalms 140 : 6).
14 :—(Jerem. 3 : 22).
15 :—(Jerem. 31 : 18).
16 :—(Deutr. 10 : 21),
17 :—(Psalms 100 : 3).
18 :—(Psalms 105 : 7),

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"I am God and there is none else."
(Isaiah 45 : 22 ; 46 : 9).

"I am the Lord your God and none else."
(Joel 2 : 27).

"The Lord is God, and.....there is none else."
(I Kings 8 : 60).

"The Lord he is God ; there is none else."
(Deutr. 4 : 35 and 4 : 39)

"I am the first, and I am the last ; and beside me there is no God." (Isaiah 44 : 6).

"I am he ; I am the first, I also am the last."
(Isaiah 48 : 12).

"I, even I, am he, and there is no god with me."
(Deutr. 32 : 39).

Is there a God beside me ?
Yea, there is no God.
I know not any." (Isaiah 43 : 8).

"Even from everlasting to everlasting thou art God." (Psalms 90 : 2).

"Thou art God alone." (Psalms 86 : 10).

"Thou art the God, even thou alone."
(II Kings 19 : 15 ; Isaiah 37 : 16).

"Thou, even thou, art God alone." (Neh. 9 : 6).

"The Lord our God is our Lord." Deutr. 6 : 4).

"For who is God Save the Lord."
(II Samuel 22 : 32 and Psalms 18 : 31).

"There is none holy as the Lord : for there is none beside thee." (I Samu. 2 : 2).

"Then the children of Israel did put away Baalim and Ashtaroth, and served the Lord only."
(I Samu. 7 : 4).

"Neither is there any God beside thee."
(II Samuel 7 : 22, I Chr. 17 : 20).

"He only is my rock, and my salvation."
(Psalms 61 : 2).

"Before me there was no God formed, neither shall there be after me." (Isaiah 43 : 10).

"I am the Lord that maketh all things ; that stretcheth forth the heavens alone ; that spreadeth abroad the earth by myself." (Isaiah 44 : 24).

"There is no God else beside me ; august God and a Saviour ; there is none beside me." (Isaiah 45 : 21).

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"Thou shalt know no god but me : for there is no Saviour beside me." (Hosea 13 : 4).

14. Even the N. T. teaches Monotheism.

"And call no man your father upon the earth ; for one is your Father, which is in heaven."
(Matt. 23 : 9).

"And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." (John 17 : 3).

"I ascend unto my Father, and your Father ; and to my God, and your God."
(John 20 : 17).

"But to us there is but one God, the Father, of whom are all things, and we in him ; and one Lord Jesus Christ, by whom are all things, and we by him."
(I Corinth 8 : 6).

"God is one." (Galatians, 3 : 20).

"One Lord, one faith, ane baptism one God and Father of all." (Ephesians 4 : 5 and 6).

"For there is one God, and one mediator between God and men, the man Christ Jesus."
(I Timothy 2 : 5).

"To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever."
(Jude 25).

15. Christ mentions himself at man and is so described in the N. T.

"Jesus Christ, the Son of David." (Math. 1 : 1).

"Son of man.
(Math. 8 : 20 ; 9 : 6 ; 10 : 23 ; 11 : 19).

"There is one God, and one mediator between God and men, the man Christ Jesus."
(I Timothy 2 : 5).

"And when the tempter came to him, he said, if thou be the Son of God, command that these stones be made bread

But he answered and said. It is written man shall not live by bread alone." (Math. 4 and 3-14).

Now if Jesus was really a Son of God he could have easily said as such he needed no bread; but instead of taking that position he stresses his being a man.

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III

When the manhood of Christ and his human weaknesses are irrefutably proved, the die-hard advocates of his God-head retreatingly say that he was a God as well as a man.

The same argument is advanced also when it is brought to their notice that Jesus had at times acted in a manner which ill-behoves a man, *e.g.*, when he refused to recognise his mother and brothers (Mathew 12 : 48) and unnecessarily used offensive language and abused the people. (Math. 12 : 39 and Ch. 23).

Thus, when the humanity of Christ is questioned refuge is sought in his God-head and when his God-head is attacked by showing his human shortcomings, we are asked to bear in mind that he was also a man.

But such advocates of Christianity little know what harm they do to their own cause by attaching a duel personality to Christ in the zeal of their heads-you-loose-and-chains-I-win argument, which weapon can as well be turned upon them

To call him both God and man is at the best tantamount to saying that he is a half-God half man—Jack of two trades but master of none. This may be a fine improvement on Greek mythology which paints its gods as half men and half beasts, but it brings into clear relief the fact that Christ was not a full God, nor a complete man.

Plainly speaking, man being created and limited is the negation of God, as God being Creator and unlimited is the negation of man. Hence the two personalities cannot be blended together. The line between the two is marked and pronounced. God is God and man is man and never the twain can blend in body. The attempt to see Christ as God as well as man is bound to turn out a wild goose chase and may only lead to the conclusion that he was neither one nor the other.

If he had the complete God in himself he would have certainly risen higher than the human weaknesses which he showed during his life. Is the spirit of God so weak that even when it enters a human body, the body sheds not its frailness. Indeed the will of a human

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soul is much more stronger than the Divine will displayed by Christ. His Divine will was so weak that it could not overpower the weakness of his flesh and when his hour approached he uttered in utter dismay, "The spirit indeed is willing, but the flesh is weak" (Mathew 26 : 41). And although the very purpose of his descent on earth was that he should be sacrificed as a sin-offering, yet when the time for the same arrived he showed great fickleness of mind and tried his level best to back out. In what heart-rending tones did he address his Father saying, "Abba, Father, all things are possible unto thee ; take away this cup from me." (Mark 14 : 36).

As it were, if the Jews had not had a will far stronger than that of the son of God the very purpose of his advent was going to be frustrated. There is every reoson to believe that if left to himself Jesus was the last person to have himself hanged. And if God had been made of the same mettle as his son was he would certainly have taken steps to save the son. But it seems that the virtue of untold mercy, which made Chirst undergo the sentence for others, and the unbounded weakness, which urged him to back out of it, were both such virtues which were transmitted to the son even though the Father was not possessed of them. Indeed it is difficult for a logical head to understand how the son developed attributes which were not available with the Father. But if either logic had found its way in, or the Father been imbued with either of the two salient characteristics of the son, there would have been no redemption for the world.

In fact it seems we owe a lot more to the Jews than we are prone to recognize. For had they not crucified Christ in spite of all his bewailings and lamentations, the whole Scheme of God would have come to nothing. Evidently we do not owe as much to Christ as we owe to the Jews, for when a bleating goat is taken to the altar for a sin-offering, do we owe to the goat as much as we owe to the one who makes the sacrifice ?

The staggering weakness exhibited by Christ can in no wise be reconciled with his claims to God-head. We have seen with our own eyes people giving away

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their lives gladly even when no higher motives are involved. In cases where they are inspired by higher motives they welcome death with a smile. Islamic History abounds with examples when the believers vied with each other to be the first to lay down their lives The desire to pray to remove the cup from them never entered their heads. The force of faith had saturated their souls with such an unshakeable will that they coveted death with the same determination as Christ displayed in trying to escape from it.

Is there any tinge of weakness in the way these men went to their death who had only the Will of Men.

Not to speak of being the better part of God, if Jesus had only had the better part of man in him he would have suffered the inevitable with the courage of a Man.

And yet the Christians say that he was imbued with the spirit of God. Are we to understand that the spirit of God in him was weaker than the spirit ofMan in other men? Why should otherwise the weakness of flesh get the better of him. Indeed it is the law of all animate nature that when a weight falls on two things the stronger one bears the brunt of it. If you try to lift a heavy table and have a stronger right arm than the left one, the right one will automatically put in more effort. Similarly in this crisis, the Divine Spirit, the Spirit of Power—if it ever was there, should have risen to the occasion. The human weakness, at this most critical hour, should have been submerged under the powerful impulse of the Supreme Will. Indeed, if ever Jesus was endowed with a Divine Spirit, there was no better occasion for that Spirit to rise above the level of human weakness.

That it did not so happen tells its own story.

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A GREAT PROPHECY FULFILLED

On May 4. 1945, Amirul Momineen Hazrat Khalifatul-Masih II, in the course of the Friday Sermon on that day, related the following *Roya*[1] (vision) :

Three days ago, at Dalhousie, I saw a *Roya* that an Englishman named Morrison is saying that for forty years no one equal to him in wisdom would be born in Kangra district ; or, perhaps he said, would not be met with. At that time, in the *Roya*, I thought that the Morrison in it was Mr. Morrison of the Labour Party who holds a portfolio in the coalition Government. The moment I heard this, the idea passed through my mind that he had not qualified his claim with *Insha Allah* (if God so wills', and that it would have been better if he had done so.

At the same time it struck me that Mr. Morrison's connection with Kangra was rather odd, Kangra being a district in India while Mr. Morrison lived in England. But at once the idea was put into my mind that the name Kangra was figuratively being used here for Great Britain and that as there were volcanoes in the Kangra mountains, the use of this name for Great Britain was intended to signify a reference to the coming changes in that country which would partake of the nature of earthquakes characteristic of volcanic areas What Mr. Morrison said I understand to imply that during these upheavals he would prove to be the best statesman in the country.

It appears from this vision that the war, which apparently is nearing its end, should not be considered as over. For in the wake of the war would emerge factors which would throw the doors wide open to a chain of dissensions, quarrels, disorders, and dangerous rivalries. As I warned in connection with some of my previous visions, disorders and disturbing factors would raise their head not only in the sphere of Britain's foreign affairs but in home affairs as well, where gulfs might widen and the whole country be shaken as though by earthquakes.

At the same time, however, this vision appears to contain, by implication an assurance that these quarrels and disturbances would not lead to Great Britain's ruin, for Mr. Morrison in this vision claims that no one equal to him in wisdom would be born in the country during the next forty years, and a claim of this kind can be made only by a man who has bridged the widening gulfs or filled them

1. Translated from the *Alfazl*, May 11, 1945.

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up entirely. It is possible that dangers likely to emanate from the Labour Party may lose their edge or be completely eliminated through the influence of Mr. Morrison. Or, perhaps Mr. Morrison might change his party affiliations, and get thereby a chance to achieve something of transcending importance. Sometimes names occurring in a vision have to be interpreted. At the moment I am not aware what meaning the word "Morrison" has in the language. If the outward meaning of the vision is to be taken, then it seems that Mr. Morrison would get a chance to accomplish something of great importance."

Let us now look at events as they are unrolling themselves. The decisive Labour victory at the polls has been described in the press at home and abroad as a "landslide" and "a silent revolution." As for an idea of the things to come, we quote from a leader in the *Statesman* (New Delhi edition) of July 29, 1945.

"At home, controls are unlikely to be released. Bulk purchasing will continue. Provision will probably be made for *compulsory national training after victory over Japan, but industrial conscription would go as soon as possible. Although at first the difficulty would be to find men for the jobs, a policy of full employment may be introduced quickly. This will probably necessitate a new type of budget base on national outlay.* Reduction of taxation is not very likely though by no means impossible. Social security proposals have to be implemented. Labour seems in a better position than Conservatives to forward the construction of houses. *Its land acquisition and industrial re-location policies may be expected to go at least at far* as was recommended by the Scott- Barlow and Uthwatt committees. Health and education plans would be pursued steadily.

"In all this much of the spade work was done by the National Government and the committees appointed by it. Had the Conservatives won, they too would have proceeded with social reform. *Labour, however, would seek to be more rapid and radical. Where Labour's policy chiefly differs is in its attitude towards national ownership and control. Nationalisation of the coal industry seems certain, nationalisation of land will be sought against bitter opposition. The Bank of England may be converted into a state institution.*"[2]

This forecast of coming events is a sober estimate

2. Italics ours.

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of changes expected on the basis of cards already on the table, and bears out in a most striking manner that, as anticipated by Amirul Momineen Hazrat Khalifatul Masih on the basis of his vision, Great Britain from a steady rock-like Conservative country has changed into a volcanic area destined to feel a succession of deep earthquake tremors of varying degrees of intensity.

As for Mr. Morrison's personal part in these far reaching changes, it is enough to know that in the race just begun there are three candidates only for first honours : Clement Atlee, Earnest Bevin, and Herbert Morrison. But those who know the inside facts seem to believe that Mr. Morrison is the likeliest, on the whole, to carry the field.

A great prophecy thus finds fulfilment in a most remarkable manner. Mr. Morrison has got his chance to do great things in a great country where in the wake of a total victory everything is in flux.

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